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ACIES ORDINATA

THE DIRECTOR'S MONTHLY REVIEW

ISSUED BY THE

:: :: CENTRAL SECRETARIATE OF SODALITIES OF OUR LADY :: ::

For circulation among Ours only

Saints, Blessed, Venerable Persons and Servants of God who were Sodalists

Father Augustine Lamprecht, S. J., has succeeded with great labor in composing a list of Sodalists and Directors of Sodalities of Our Lady who have already been raised to the honor of the altars or whose causes are under consideration. They are as follows:

I. Sodalist Saints, Men.

St. Peter Canisius, S. J., † 1597, Director of the first Sodality of Our Lady at Friburg, Switzerland, 1581.

St. John Berchmans, S. J., † 1621, Sodalist at Malines.

St. Francis de Sales, † 1622, Sodalist at Paris.

St. Peter Fourier, † 1640, Sodalist at Pont-à-Mousson.

St. John Francis Regis, S. J., † 1640, Sodalist at Beziers.

St. Peter Claver, S. J., † 1654, Sodalist at Barcelona.

St. John Eudes, † 1680, Sodalist at Caen.

St. Francis de Geronimo, S. J., † 1716, Sodalist at Taranto and Naples.

St. Leonard of Port Maurice, † 1751, Sodalist at Rome.

St. John Baptist de Rossi, † 1764, Sodalist at Rome.

St. Gabriel of the Sorrowful Virgin (Possenti), † 1862, Sodalist at Spoleto.

II. Sodalist Saints, Women.

St. Magdalen Sophy Barat, † 1865, Foundress of many Sodalities.

St. Theresa of the Child Jesus and of the Holy Face (Martin), † 1897, Sodalist at Alençon.

III. Sodalists among the Blessed, Men.

a) *Martyrs.*

B. Edmund Campion, S. J., † 1581, Director at Prague.

B. Robert Johnson, S. J., † 1582, Sodalist at Rome.

B. Rudolph Acquaviva, S. J., † 1583, Director at Rome.

B. Peter Berni, † 1583, Director at Rome.

B. Mark Körösi (Crisinus), † 1619, Sodalist at Vienna and Graz.

B. John Sarkander, † 1620, Sodalist at Olmütz, Prague and Graz.

B. Charles Spinola, S. J., † 1622, Sodalist at Nola, Director at Milan.

B. Camille Costanzo, S. J., † 1622, Sodalist at Naples.

B. John De Brebeuf, S. J., † 1649, Sodalist in France.

B. Andrew Bobola, S. J., † 1657, Director at Vilna.

B. John de Britto, S. J., † 1694, Sodalist at Lisbon.

B. Peter Aloysius Chanel, † 1841, Sodalist at Meximieux.

B. Theophane Vénard, † 1861, Sodalist at Paris.

b) *Confessors.*

B. John Juvenal Ancina, Bishop, † 1604, Sodalist at Turin and at Rome.

B. Bernardine Realino, S. J. † 1616, Director at Lecce.

B. Charles da Sezze, † 1670, Sodalist at Sezze.

B. Gregory Cardinal Barbarigo, † 1697, Sodalist at Rome.

B. Louis M. Grignon de Montfort, † 1716, Sodalist at Rennes.

B. Anthony Baldinucci, S. J., † 1717, Sodalist at Florence, Director at Rome and Frascati.

B. Gaspar del Bufalo, † 1837, Sodalist at Rome.

IV. Blessed Sodalists, Women.

B. Julia Billuart, † 1816, foundress of many Sodalities.

B. Mary Bernard Soubirous, † 1879, Sodalist at Lourdes.

V. Sodalists who are Venerable, and Servants of God.

a) *Martyrs.*

Fr. James Salès, S. J., † 1593, Sodalist at Bellom.

Fr. John Cornelius, S. J., † 1594, Sodalist at Rome.

Fr. Robert Southwell, S. J., † 1595, Sodalist at Rome.

Fr. Horace de Vecchi, S. J., † 1612, Director at Arauco.

Fr. Martin de Aranda, S. J., † 1612, Director at Arauco.

Fr. John Ogilvie, S. J., † 1615, Director at Olmütz.

Fr. Gaspar Paez, S. J., † 1635, Director at Goa.

Fr. John Pereira, S. J.; † 1635, Sodalist at Lisbon.

Fr. Hyacinth Franceschi, S. J., † 1638, Sodalist at Florence.

Fr. Bruno Bruni, S. J., † 1640, Sodalist at Rome.

Fr. Anthony Capece, S. J., † 1642, Sodalist at Naples.

Fr. Cornelius Beudin, S. J., † 1650, Sodalist at Bergues (Flanders).

Fr. William Harcourt, S. J., † 1679, Sodalist at St. Omer.

Fr. Julian de Lizardi, S. J., † 1705, Sodalist at Villagarcia.

Bishop Ferdinand Hamer, † 1900, Sodalist at Kuilenborg.

b) *Confessors.*

Alexander Luzzago, † 1602, Sodalist at Milan.

Fr. James Rem, S. J., † 1618, Director at Dilingen, Munich and Ingolstadt.

Fr. John Sebastiani de la Parra, S. J., † 1622, Director at Lima.

Fr. Leonard Lessius, S. J., † 1623, Director at Luttich.

Fr. George Giustiniani, S. J., † 1644, Director at Rome and Bologna.

Fr. Vincent Caraffa, S. J., † 1649, Sodalist and Director at Naples and Rome.

Michael Le Nobletz, † 1652, Sodalist at Agen.

Fr. Louis La Nuza, S. J., † 1656, Sodalist at Palermo.

Bartholomew Holzhauser, † 1658, Sodalist at Ingolstadt.

Fr. Stephen Lefèvre, S. J., † 1659. Sodalist at Avignon.

Fr. John de Alloza, S. J.. † 1666, Director at Lima.

Fr. Francis de Castillo, S. J.. † 1673, Director at Lima.

Fr. Claude de la Colombière, S. J., † 1682, Director at Lyons.

Fr. Julian Maunoir, S. J., † 1683, Sodalist at Rennes.

Innocent XI., Pope, † 1689, Sodalist at Rome.

Fr. Philip Jeninger, S. J.. † 1704, Sodalist at Eichstaett.

Jerome Berti, † 1714, Sodalist at Rome.

John B. Dronce, † 1726, Sodalist at Rome.

Fr. Francis M. Galuzzi, S. J., † 1731, Director at Rome.

Bishop John Francis Tenderini, † 1738, Sodalist at Rome.

Fr. Peter Cayron, S. J., † 1745, Sodalist at Rodez.

Fr. Herman Glandorff, S. J., † 1763, Sodalist at Osnabrück, Director at Juelich.

Fr. Joseph Pignatelli, S. J., † 1811, Sodalist at Saragozza.

Fr. Aloysius Solari, S. J., † 1829, Sodalist at Chiavari.

Fr. Vincent Romano, † 1831, Sodalist at Naples.

Fr. Vincent Pallotti, † 1850, Sodalist at Rome.

William Joseph Chaminade, † 1850, Sodalist at Bordeaux.

Fr. Paul Cappelloni, S. J., † 1857, Sodalist at Rome.

Bishop John Nepomucene Tschiderer, † 1860, Sodalist at Trent.

Leo Dupont, † 1876, Sodalist at Paris.

Pius IX, Pope, † 1878, Sodalist at Rome.

Bishop Francis Joseph Rudigier, † 1884, Sodalist at Brixen, Feldkirch, Linz.

Paschal Attardi, † 1893, Sodalist at Naples.

Brother Conrad de Parzham, O. Cap. † 1894, Sodalist at Altoetting.

Fr. Francis Tarin, S. J., † 1910, Director at Seville.

Fr. William Eberschweiler, S. J., † 1921, Director at Aix-la-Chapelle.

VI. Venerable Sodalists, Women.

Camilla Borghese, † 1685, Sodalist at Rome.

Maria Clotilda, Queen of Sardinia, † 1802, Sodalist at Rome.

Bartolomea Capitanio, † 1833, Sodalist at Lovere (Brescia).

Louisa Vincentia de Montaignac, † 1847, Sodalist at Montluçon.

Carolina Carre de Malberg, † 1885, Sodalist at Metz.

Sister Mary of the Divine Heart (Droste zu Vischering) † 1899, Sodalist at Riedenburg (1).

(1) Supplements and corrections will be gratefully received. It is also suggested that where the absence of a Sodalist's name is noted, an effort be made to determine where he (or she) *became* a Sodalist, or failing that, where he is known to have *been* a Sodalist, or a *Director* of the Sodality of Our Lady.

Forming Apostles

Ateneo de Manila

Dear Father Editor:

P. C.

Perhaps too much has already been said about the Sodality work in the Ateneo de Manila, especially with regard to the Catechetical Section. Still, if it will do any good, I will gladly attempt an answer to your question. "*What means were used to develop and foster the spirit in the Sodality which made it possible for you to get the work out of the boys?*"

Nearly all boys, I think, have in their natures more or less suppressed, a strong element of **generosity.** The wholesome atmosphere of a Jesuit school is well calculated to develop this quality; and especially apt was the atmosphere of our Jesuit Ateneo, its High School and College practically one hundred per cent Jesuit manned, with scarcely any lay teachers.

How then was this generosity crystallized into definite Apostolic works?

The High School and College numbering about 200 students, and naturally divided into Boarders and non-Boarders was in turn subdivided at the Third Year High line. For each of the four divisions **a branch Sodality** *was formed with a separate Scholastic as Di-*

rector. He thus had a homogeneous group, a comparatively small group too, and concentrating his efforts, could get the all-important contact, and the never-failing weekly meetings with prayers, hymns and conference, were superb instruments for the personal sanctification of the boys and for the development of the generosity-element. And Frequent Communion was stressed, witn Weekly Communion almost a requisite. How infinite the graces flowing from this!

With the ground so well prepared, the seed of **Sectional work** could now be sown. We very carefully studied which works were most fitting. The surrounding needs and opportunities were examined, the age of the boys, their temperament, ability, spare time, financial resources considered. Some wrong beginnings taught valuable lessons. Finally it was decided to propose to the zeal of the Sodalists the following works:

Teaching Catechism.
Hospital Charity.
Sanctuary Service.
Catholic Apologetic Work.

Good though our material was, it was not angelic, and *not every Sodalist jumped at the chance to be an* **active apostle.** In the first place, the Ateneo is one of the *rich boys*' schools of the Philippines, and rich boys too often are spoiled boys. Then it is no easy thing for any boy to *rise at four thirty* in the morning to serve an early Mass while his companions sleep peacefully in the dormitory, or to *teach Catechism on a hot Sunday afternoon* to poor and dirty children or to lepers, or to sell tickets for a benefit with the constant danger of a *humiliating rebuff*. A good number of the Sodalists took to the work quite eagerly. But from the majority came implicit or explicit **opposition,** and it was for the Director to overcome this by dint of patience and persuasion.

In season and out of season now, he must urge the principle: "*We want no* **nominal** *members in the Sodality but only* **real** *members; and every real member must do* **Sectional work.**

"*But Father, it is very hard*", some wealthy scion would complain.

"*That is the very reason why we ask Sodalists to do it*", would come the sharp reply. After a while they stopped saying "*hard*".

However, the greatest care was taken not to make the works too hard. *The primary aim* always was to **train the boys' characters,** not to achieve great immediate results in social work. And so the mottoes '*Festina lente*', '*Violenter non durat*' were kept constantly in mind. The details of work were inspected and measured. The activities demanded were decidedly above the usual plane of student achievement, but not impossibly so. Sacrifice was demanded, but the numerous noble **motives for sacrifice** were eloquently exposed at the Sodality meetings. Then many Sodalists would be encouraged by their **companions' experiences** and comments: "*It is not so hard*" or "*Aba, I felt very good when I came home after teaching those little children*." Or they would be shamed to emulation by the sight of their companions' sacrifice. And very many were won to the cause by the **Director in casual meetings** with individuals or groups in corridor, studyhall or playground. *Rough ridicule* would be used on the big athlete, to the joy of the listening admirers; *gentle reasoning* with the diligent student; and with many of all classes the appeal would be to their Catholicism: "*Are you a Catholic, a real practical Catholic, or are you a Moro (Mohammedan)?*"

Indignantly the Filipino boy would answer, "*Sure I am a Catholic*." Catholicism with them is a matter of traditional pride.

"*But you are not a real, practical Catholic, unless you help your neighbor*", would come the retort.

The boy would appeal to his catechism, — he had never heard it that way before, — but from the very definition of Catholic in the Catechism he could readily be confounded, and he would good-naturedly admit his defeat.

Great tact and caution, of course, had to be exercised in this '*buttonholing*'. For every single time when the Director would attempt to '*sell*' the Sections, there would be many occasions when he would say nothing, considering the occasion unpropitious. We all feel that we are treading on dangerous ground in such matters, and that we must not force our influence on the boys. But on the other hand, it is our bounden duty to teach them good habits. If we fail at this, who will teach them? And besides, '*a posteriori*', how many times have we learned for certain that *boys were extremely grateful to us for having made the approach which they themselves wanted to make, but did not because of bashfulness.*

I well remember one occasion when I was certain that two of the older boys were trying studiously to avoid me. I made no advance. But later I met them in such a way that I was forced to speak with them, and among other things, asked them, "*Are you boys interested in......?*" What followed was a revelation. They had just been waiting for such an opportunity, and kept me busy for a full hour with plans and difficulties which were extremely important.

It is for us to insure that no Jesuit school graduate of the future will say, **"No single Jesuit has ever taught me how to be an active Catholic layman!"** It has been said in the past.

After considerable of this propaganda work, a reckoning some day would show the Director, more or less to his surprise, that the first skirmish had been won and a large number of the Sodalists were at least beginning some of the Sectional activities. The latent generosity had been kindled at last, and there was now strong enthusiasm for the external works. It was for the Director to be sure **that the fires kept burning.**

One means we used to effect this was to make these Sodality activities look 'big' to the rest of the school. For this purpose we did judicious and attractive **advertising** in the *monthly* and on the *bulletin boards*; praise from the professors and an occasional boost from Rev. Father Rector also helped to give prestige. Thus the Sodalists could take some natural pride in their work, and did not have to hide their piety *a-la-Christian-in-the-Catacomb*. We were never quite able to make the Sodality Prefect the '*biggest*' boy in the school, in public opinion, but at least, he and his companions had no need to hang their heads.

Very many of the boys, after their first heroic dive into the strange waters, **came up for more** with an enthusiastic "*It felt fine, Father!*" A glorious feeling of accomplishment was theirs after the self conquest of rising to serve an early Mass, or of giving charity to the sick, and they would like to try again. We kept in close touch with them, gave them deserved praise smoothed out difficulties, checked the over-enthusiastic who were for trying too much. Personally under my direction, I had about sixty boys teaching Catechism every Sunday. Besides a general meeting with all on Friday, in place of the regular Religion period, I would try to see every one of them personally during the week if for no more than a single word of advice or cheer or steadyng. And in some similar fashion, with an office or a weekly meeting or the like, the Sanctuary Director and the Charity Director would maintain their contact with their workers. This was extremely important.

It must not be thought, however, that the boys were allowed to rely entirely on the Director, at the cost of their self-reliance. Far from it! As time passed additional responsibility would be placed in their hands. And we took care to praise especially the works which came from **their own initiative**. Numerous examples could be given of their resourcefulness thus developed, but it will be sufficient to recall one in *the Summer Catechetical Campaign:* when left almost entirely to their own resources, often hundreds of miles from any of their professors, they organized or assisted at sixty-three different centres.

Of course there were **lapses in fidelity**. It was rather interesting to watch the enthusiasm-thermometer rise and fall. With almost every good worker there came, after a while, a loss of interest. But this, far from hurting the work, really helped it in its big effects. For it *gave the Director a chance to do some solid* **character-building**. Such lapses of interest would surely come to most of them later, if they undertook lay-apostolic work. And if then far away from support and encouragement, they would very likely drop their good work never again to resume it. But let it come now, and the Director notice, he can reason, encourage, present again the great motives, and soon the old enthusiasm is back again, and now with more lasting vigor.

After a month or so, the Sections would be in good working order, and the Sodality Director could begin **weeding out** his Sodality. A public announcement would be made: "*The Sodality wants no nominal members. Any Sodalists who is doing no Sectional work or the equivalent will be considered a nominal member and* **expelled**." But there was little need of expelling for this; almost every member would belong to some Section or the equivalent, (this latter saving the debaters, athletes, special students and the like from overwork), and experiencing at least a taste of apostolic work, they took to it quite readily. *My personal experience was that it was easier to train them to works of the active nature than to works of piety.* It was because of defects in the latter line that most expulsions from the Sodality were forced.

For the sake of brevity, I have foregone mentioning numerous illustrations that were available to illustrate every step of the procedure. And little mention has been made of the development of private virtue in each Sodalist, which of course was the motive power of the external works. All of that is presupposed.

But **to sum up:** *how then was this spirit aroused?* Merely by the application of Sodality principles with as much vigor and tact as possible. Boy nature provides a very fertile field. (I have had less experience with men, but am sure they present a much more difficult problem). The Sodality seems to be an admirable instrument for cultivating this field, a skilfully designed character-builder. The Director needs only to apply it, energetically, prudently, prayerfully, and Our Lady, Queen of the Sodality, will do the rest.

George J. Willmann, S. J.

THE SODALITIES AND THE EVIDENCE MOVEMENT

By Fr. HENRY BROWNE, S. J.

I have been warned that in describing the work of the Catholic Evidence Guild, I must keep close to its connection with the Sodalities. There is wisdom in this, for obviously it would not suit for an organ existing for a definite object to be used for "grinding axes" of possibly alien character. Moreover, those who advocate any particular kind of work may always be in danger of that intense kind of focussing which ruins a picture.

Therefore, we must endeavour to keep to the point, we must not appear to advocate one class of apostolic work to the exclusion of others, when stressing the vital importance of keeping the apostolic ideal vividly before the Sodalities. The view which I would impress upon Directors is that the Evidence Movement is symptomatic of new conditions and new opportunities. It shows that at least in England (and we know it is true of other countries) people will readily accept first-hand information about the Catholic religion when it is offered to them. In a huge Protestant country, this has opened up a large field for apostolic zeal, which the Evidence Guild is endeavouring to till in one particular way, namely by the Catholic laity, men and women, speaking to crowds in the public parks and street corners.

But the outlets of Catholic zeal are manifold and not limited to one particular channel. There is private Evidence work to be done in houses, Missions and Retreats for non-Catholics, and even the distribution of Catholic literature. None of these things are done in any regular way by the Evidence Guild, but all these methods, and others, are open to Directors and members of Sodalities to follow or to promote.

It must however, be borne in mind that the **Study Class** which is a chief department of the Catholic Evidence Guild is not merely suited for Sodality work, but also forms a sure foundation of many forms of Catholic propaganda other than public speaking. There must in any case be a large number, possibly the larger number, in a Study Class who are not suited for the

platform or the soap-box, and yet could work most effectively at the private instruction or catechising of non-Catholics.

If the question were to be raised whether even this view does not limit the exercise of apostolic zeal on the part of Sodalists to one kind of work, namely the spreading of the Faith among outsiders, ... it must certainly be admitted that the Evidence Movement is so limited, but surely no sane Catholic would dream of pretending that there are no works of spiritual mercy for the benefit of Catholics. There is the Home Mission, and there are Foreign Missions; but, as the advocates of the latter maintain, they indirectly promote the home apostolate, so the Evidence workers claim that their efforts will react favorably upon the Catholic body.

If now we are asked whether " de facto " experience has proved that Evidence work is peculiarly suited to the Sodality spirit, we must only reply that among English-speaking countries only in England has any striking development of the movement occurred, and that even here, the success is only growing out of the experimental stage. Therefore, the actual connection with Sodalities has not yet been carried far enough for us to point to striking results. No doubt, a large number of Directors are showing a strong disposition to favour the Evidence work; but so far as we are aware, this has happened rather in the Provinces than in London where the movement is most active. There is no doubt whatever that the Sodalities which are most efficient otherwise, are most able and willing to assist the Evidence movement, and they will in turn reap the fruit of their labours by becoming more widely known and more replete with achievement.

Letters to the Editor

St. Ignatius,
Preston, Lancashire, England
Nov. 4, 1925

Dear Father Editor,

If "*Acies Ordinata*" is to be of any practical use may I suggest that an answer might be given to the very practical difficulty of a certain Minister, expressed on page 52 of "*Acies Ordinata*", May 1925.

The story about Father Fiter seems no answer to the difficulty, any more than that of the Professor, who in reply to a difficulty, proposed by a certain scholastic, said "*Utique; est bona difficultas. Habesne aliam?*"

Father Minister's difficulty is neither an imaginary, nor a solitary one but very real, and, at least in this Province, practically universal.

Take my own case, which is by no means exceptional. I am Director of 3 Sodalities, — Men, Young Men, and Boys, — each containing about 150 to 200 members, — already about 9 times as much as Father Fiter thought sufficient for one Priest's work. But besides this, I have parochial charge of a district containing over 1900 Catholics, not counting non-Catholics. I have, of course, to attend the confessional regularly, to preach about twice a week, to teach Catechism in the School once a week, to take my share of the ordinary Church Services and for one week in every four to act as Chaplain to the Home of the Little Sisters of the Poor, which is about 2 miles from here, and where there are some 150 old people to attend to. If "*Acies Ordinata*" is intended only for those who, like Father Fiter, have nothing to do but to look after a small Sodality of some 60 persons, well and good. But surely you will not expect us to leave the 99 who have gone astray in order to devote all our care to the few faithful ones, represented by the Sodalists.

Yours sincerely in Christ,

W. F. Gough, S. J.

Editor's reply
My dear Father,

Your letter is very welcome as it is representative of conditions in English-speaking lands.

Father Fiter was persuaded that for the *best* results all his time was necessary. In view of the results which he achieved, I believe he was right. His activity did not end with the cultivation of a few Sodalists. It reached out to all the sick, imprisoned and ignorant who received spiritual and temporal aid from Sodalists who without similar direction would probably never have done anything of the sort. Under his inspiration and direction, they devoted themselves to very serious works such as the foundation of schools, etc. It took time and thought on his part to supervise all those sections. Then again his personal interviews with Sodalists, something in the nature of an account of conscience, while they took considerable time, redounded to the benefit of the non-Sodalists who came in touch with the Sodality. Hence, while ostensibly working on a handful of people he was really affecting many hundreds and those too of a class quite neglected. He worked indirectly where your Reverence works directly.

In the sense indicated, it seems to me that the answer to "Father Minister" may stand. However, I presume that your occupations must remain as they are, and the question then is: *what can you do in your present circumstances?* Perhaps owing to the duties you have outlined even *weekly* meetings of those three Sodalities are an impossibility and so you are obliged to get on with meetings twice a month or in extreme necessity, monthly meetings. What then can be done? As to preparing proper Sodality talks for so many occasions, some indications were given in the "*Acies Ordinata*" for May, p. 46, which we believe to be practical. Another point of prime importance is to **preach to the Sodalists their duty to be Apostles.** This will include the indication to them of the Apostolic activities in which they may engage (1). Even if they may seem to have enough to do to secure their personal salvation, the setting out of the motives for apostolic endeavor will do good. Let them be moved to do ever so little for someone else, and God will not be outdone in ge-

(1) Studying Christian doctrine, so as to speak to non-Catholic inquirers; teaching catechism, learning the Church's views on Socialism, poverty etc.; alms-giving, visiting the sick and the poor, aiding the Catholic press, encouraging good reading, etc.

nerosity. I am sure such words will often fall on seemingly barren soil. But being Sodalists, they must live up to their rules. Those rules demand apostolic activities. They also demand of you as Director that you announce to the Sodalists their obligations. Do it then, with an immense confidence in the help of grace. As priests we must preach Christianity to our flocks though they fall again and again, though they never seem to correspond. It is not for us to know the times or the moments which God has fixed for the outpourings of his grace. So too with us as Directors.

Try if possible to **develop the initiative** of your Sodalists. If some of them undertake some work, there will be no necessity for more than monthly reports from these workers and some supervision on your part. Possibly you can find time for this. If the results are considerable, superiors may relieve you of inconvenient labor.

I see that your thoughts are mostly with the ninety and nine who have gone astray, while you imagine that we would have you wholly occupied with the *ones* who have remained faithful, — "*saving the saved*" as some one has said. However, if you run over the back numbers of "*Acies Ordinata*", Latin included, you will notice that the main reason why "*Acies Ordinata*" exists is precisely the rounding up of the said ninety and nine. It is for their sake especially, that we continually inveigh against purely contemplative Sodalities which could also be active. When we think of weekly meetings for Sodalists, and insist that it is not the main facts of Christianity which are to be preached to them, but that they are to hear the doctrines of virtue and perfection, engage in Sectional work for the temporal and spiritual aid of the neighbor, we are not thinking of those activities as mere improvers of the comparatively small number of Sodalists; we are thinking of the souls whom priests do not or cannot reach because of religious or social prejudices, or because of lack of time or the impossibility of bilocation. Let a Director get the apostolic spirit into his Sodalists and these results will be attained without need of physical miracles; grace will not be wanting; restraint may even be necessary.

Perhaps there are countries where the clergy *can* do all the evangelizing which is advisable or possible; if so let us hope that they will do their duty. But as long as there exists a land where the clergy *do not* do all that is possible for the spread of the Kingdom of God, there is a place for the layman. We all know something of the extraordinary zeal with which the clergy in England visit their people and know them. Yet I doubt if any one of them would maintain that lay help would not enable religion to get a wider hearing and exercise a wider influence in his territory. That being the case, if he can bring lay help on the scene, let him do so. If he has a Sodality of the Blessed Virgin Mary a brief perusal of the rules will show that they are pledged to that sort of activity, whether they are very keen about it or not. Let him preach it in season and out of season. There will be a time when they will not wish to hear it. But his perseverance will win. He's the Lord's Advertising Agent. If repeated advertisements make Pink Pills for Pale People sell well, advertise the fact that there is an apostolic spirit and that every Sodalist is called upon according to his state of life to exercise it; and sooner or later that advertising will tell. Besides the psychological forces which put the Pills into the mind of the public, there is also the force of Divine Grace working with the preacher to ensure success.

May be, my dear Father, all the industries we can suggest are being used by you. But many of our readers have less years and experience; such are novices who by the kindness of Father Master are allowed to read an occasional article in the Acies; juniors and philosophers who in their Academies are studying the theory of the Sodality (and finding it pretty dry too betimes); theologians also who are more blasé perhaps, owing to the way in which theory was modified or nullified in their teaching days; and lastly young priests in the first years of their Directorship, who are seeking some practical help in their first essays. To all of those "*Acies Ordinata*" would afford what help it can. And I believe that to some of these, if not to all, it will be of some practical use. Repeating and repeating, as it does, **the apostolic motive** which tends to make of the Sodality, a Third Order of Jesuits (not in a technical sense but in practical effect), I fully believe that the "*Acies Ordinata*" is discharging a most practical mission. Progress will be slow because the non-apostolic character of many Sodalists is due to combinations of circumstances and mental attitude which in the nature of things can change but slowly. Nevertheless, I believe that progress is sure.

In the meantime, letters such as that of your Reverence are a help and an encouragement to the whole Sodality movement. Continue to aid us all you can by criticisms, protests, questions, etc. Detail your experiences. Tell us about your successes and above all explain *how you obtained them.*

Speak to your friends of the **diocesan clergy** too about the help which the Sodality can be made to give. We publish a **Little Catechism of the Sodality,** which sets out in a few words many of the good points and possibilities for service which exist in the Sodality. Give them a copy when you think the moment propitious.

Yours in Domino,

THE EDITOR

Dear Father Editor,

Sacred Heart College,
Limerick, Ireland.

Our Sodality (which celebrated its Golden Jubilee this year) consists mostly of working girls, shop assistants, domestic servants, etc., married and single. It numbers 1800. Our average attendance on Monday evenings is 1000-1100; our monthly General Communion some 1699. Our membership is maintained by each newly consecrated member undertaking to find a substitute for her place in the probation guild.

Sodality Propaganda. Before our " Black and Tan " troubles, five or six girls cycled in some 14 miles from a country village every Monday evening as well as to their Monthly Communion. Some fervour! When the troubles started, I suggested to them that it would be

safer to meet in one of their own houses, say the Rosary, Act of Consecration, and receive their Monthly Communion in the parish. On returning home, the eldest girl asked the Parish Priest for the use of the village school-house one night each week. He consented, but so many of the villagers came to the devotions, that he finally permitted the meetings to be held in the church. I addressed them several times, on his invitation, and in fact asked him to establish a regular Sodality. He died, however, before anything was done; perhaps his successor will arrange matters.

Our Sodalists work as members of *Conferences of St. Vincent de Paul*, without having any of their own. Only a few primary school teachers teach *Catechism*; Sunday catechism seems unknown here.

As to **Men's Sodalities,** I do not agree that they are impossible in Ireland, at least per se. Ours have two very large flourishing ones for men in Gardiner Street, Dublin.

The reason why our Men's Sodalities are not more common seems to be that until thirty years ago **our missionary staff** was very small; hence other missionaries established their own Sodalities (run on lines different from our own) and so when Ours were asked to make foundations, they could only set up confraternities of the Sacred Heart.

Our **Sodality for past boys** and others of the same social station is beginning to attract more members. Formerly our domestic chapel sufficed for the meetings, now our church is required.

Here in Limerick, another religious congregation has a Confraternity of 5,000 men and 3,000 boys with meetings Monday, Tuesday, and Wednesday each week for different Sections.

L. B. Potter, S. J.

Dear Father Editor.

In the "*Acies Ordinata*" for May, (page 46) a Director writes: "*It is not so easy always to speak to the same Sodalists, especially when they also attend your homilies or sermons in the Church*".

Allow me to supplement your answer.

What is a Sodality? We call it "*Acies Ordinata*", i. e., an army in battle array. Not a line of dummies or a series of flowerpots intended for decoration only, but a body of picked soul to be formed and initiated to the wonderful riches of the interior life; in a word, a Jesuit Third Order. If this be true, how can there be any difficulty about talking to the same Sodalists? On the contrary, I believe that we should keep the same man in charge of the same Sodalists as far as possible, just as we sometimes allow the theacher to go up with his class. He should also be their Spiritual Director, to whom they should go constantly, though, of course, with great freedom as regards confession.

We can look upon Sodalists as novices who are to be trained by us in the spiritual life. Now the average Jesuit, with his long training, can adapt himself to any group of men and make of them spiritual men through his talks at the weekly meetings.

The field is vast and topics are not lacking. The very fact that a Sodalist is a Knight of Mary who wishes through her to know and love her Divine Son better is the first thing to exploit. Besides, the **Exercises of St. Ignatius** are on ever new and inexhaustible mine: the end of man, indifference, death, the right view of life, virtues, vices, etc. All these may be treated in many different ways. Much help may be had, too, from good **Father Rodriguez**. One ought not to tie himself down to any particular order. Let him keep in mind the end he has in view, namely, *to form his Sodalists to the interior life.*

It his both consoling and surprising to see with what enthusiasm and energy **Sodalists will strive for this ideal** when it is unveiled to them. And no wonder, for grace abounds to cheer and help them and they find themselves filled with spiritual joy and peace.

In the College of Vannes, where the Minister had already much to do, he was given charge of the Junior Division Sodality. These fifty young men were the élite of one hundred and fifty Juniors. They had weekly meetings. The talks did not last much more than ten minutes, and with very rare exceptions when he spoke upon the Gospel of the previous Sunday, the subject matter was drawn from the everyday life of the Sodalists, and accompanied with practical suggestions for their life then and later.

For example: during the first few weeks there were some instances of hazing in the Division. So the next talk was on practical charity: "*The Sodalist is the élite of the Division and as such should be the protector and helper of the newcomer in trouble, etc.*" At other times, spoke the Director prayer, daily tasks well performed, Morning Offering, Communion of Saints, mortification, cooperation in Apostleship of Prayer, suffering, etc.; always in the background, Mary, the Model·

Several times during the year, it was very consoling to see how these boys of hirteen, fourteen and fifteen responded. For example: they would take up collections and go to the Little Sisters of the Poor with a supply of tobacco, cigarettes, snuff, candy, etc., and the boys accompanied their gifts with such kind words and acts that it was quite evident they saw in these poor, old, repugnant people, the members of Christ.

Towards the end of the year, one of the Sodalists was killed instantly while going home from school. His mother related an incident which showed the progress he was making. Robert came to her, about two months before his death and said: "*Mother, I am afraid I am not doing enough penance. I am growing up to be a young man of nearly sixteen and I feel that to serve God well, I must be the master of my body. Will you allow me to sleep on a board?*" The mother, with tears in her eyes, granted the permission and young Robert availed himself of it until his death.

Gabriel Menager, S. J.

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CHRONICLE

Tells Bolshevists how Bolshevism failed in Russia.

This is what a Sodalist did. It is true his auditors were prisoners after an unsuccessful attempt at a revolution. Still it must have required considerable assurance to address them. Mr. Richard A. Latham was the speaker. He was sent by the Supreme Council of the *Chilean National Union of Sodalities of Our Lady* to do what he could to establish Sodalities in the north of Chile where a Bolshevist uprising had been put down. In Iquique, he delivered eight conferences upon Catholic social activities, including the talk on Bolshevism already alluded to. He also went to the mining town of Chiquicamata (pop. 20,000) with a view of starting Sodalities for Men and Women, but owing to the prevalence of revolutionary ideas, he could only labor at preparing for a future foundation. Lack of Catholic action, fewness of the clergy, and Socialistic propaganda are responsible for the anti-Catholic atmosphere. Nothing daunted, the Sodality representative set about gathering Catholic books and reviews for circulation among the English and American residents, and also began to form a library on religious, social and literary lines.

Alarmed at the condition of the Christian family in Chile, the Most Rev. Archbishop of Santiago, Chile, recently issued a pastoral in which he announces his intention of founding an **Association of Christian Families of Chile**, and he calls formally upon all the Catholic organizations, among them the Supreme Council of the Sodalities of Our Lady, to send him two representatives to assist in drawing up the statutes of the new Association.

Subject to the ratification of the Sodalities three prominent Sodalists met in Buenos Aires on September 8th last, and entered into an agreement for the formation of an *International Union of the Sodalities of Chile, Uruguay and Argentina.* A National Union already exists in Chile, and the agreement provides for the immediate erection of National Unions in the other two countries. The Directive Committee of the International Union is to consist of the Presidents and Secretaries of the National Unions and meetings are to take place at Buenos Aires at least once a year. Other nations may enter the Union on the same conditions.

The President of the Chilean Union, Dr. Alfred Barros Errasuriz is a national Senator and a prominent member of the Conservative party.

The organ of the Chilean Sodality Union, " Ephemerides Marianas ", is entirely devoted to the affairs of the Sodality, and is ably edited by Father Joseph F. Correa, S. J., Colegio de S. Ignacio, Santiago de Chile.

The Admr. of the Diocese of Chillan, Chile, Rt. Rev. Martin Rucker, D. D., has recently ordered the formation of Sodalities (especially for young men) in all the parishes of his diocese. The religious orders are all urgently requested to forward the work.

In **Tudela, Navarra, Spain,** for some years past hardly one boy entered, the Diocesan Seminary. This year seven entered as the result of a movement started by Seminarist-Sodalists for the cultivation of ecclesiastical vocations among young boys.

Joaqnin Fuentes Pila, a Lieutenant of Artillery in the Spanish Army, died in action, September 4, 1925. A Sodalist from boyhood, and later in our College of Orduna, he became one of the first Sodalists of the Military School at Segovia. On terminating his studies, he made a retreat at the Holy House of Loyola preparatory to departing for the front in Africa. His life as a soldier is an eloquent comment on the idea that the Sodality is not for men. For example, when in command of a convoy of motor-trucks, one of them was blown up by a bomb already placed in the road. Although Lieut. Pila felt sure that there were more, he halted his soldiers and went forward alone to investigate, and sure enough, there were two more. He calmly removed the fuses and kept them for souvenirs. Other instances of equal courage are related of him.

Having taken a strategic post at great risk to himself and his soldiers, he seemed to feel that death was near. Calling aside one of the sergeants, he explained that he belonged to a very Catholic family and had been educated accordingly. He then read aloud a letter full of many Christian counsels, which had been sent him by one of his sisters, a Reparatrice. " I too, " added the Lieutenant, " am especially devoted to the Sacred Heart and the Blessed Virgin. " After reciting the Rosary and other devotions together, they parted.

Shortly after, the fire of the enemy continuing, a shell fell at the Lieutenant's feet, exploding immediately and flinging him several meters into the air. As he fell to earth, the sergeant ran forward to assist him. The Lieutenant seemed to beckon him to come closer' his lips moved as if to give a message. " *Abrazos* " was the only word distinguishable... " embraces " undoubtedly to the folks at home. With trembling hand, the dying Sodalist drew out from his tunic, the scapular of Our Lady of Mount Carmel; with a smile of unspeakable pleasure and supreme happiness, he pressed the scapular to his lips. And as if Our Blessed Lady were well pleased with the devotion of his life, the scapular adhered to his lips even after death, sealed there by the blood which he had so generously shed in the service of his country. (*La Estrella del Mar, Oct. 24, 1925, p. 608*).

It is a suggestion of one of the former editors o " *Les Cahiers de Notre Dame* " that it would help the formation of Men's Sodalities to have a Menology of distinguished Sodalists. Men like Lieut. Pila would figure well in it.

Das zeitgemaesse Laien-apostolat und die Marianische Kongregation. Adalbert Bangha, S. J., Muenchen, Theatiner-Verlag, 1925.

The Editor of the Latin " *Acies Ordinata* „ in this booklet of 64 pages, explains the relation between the lay apostolate of today and the Sodality of Our Lady.

This booklet, which is a part of a greater work soon to appear *(Manual of the contemporary Apostolate)*, is now being translated into Spanish by some of Ours. It is for sale at the publishers as above. Price, one German mark.

Editor : *Lawrence E. O'Keeffe, S. J.*
Superiorum permissu.

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